BIBLIOGRAPHY

OF

INDOLOGICAL STUDIES IN 1955

(A survey of periodical publications)

SIR WILLIAM JONES

MDCCXLVI-MDCCXCIV

THE ASIATIC SOCIETY
1 Park Street, Calcutta 16

1967

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(A survey of periodical publications)

By

SIBADAS CHAUDHURI

Librarian, The Asiatic Society



THE ASIATIC SOCIETY

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FOREWORD

It is my pleasure to present to the scholars on behalf of the Asiatic Society, Calcutta, the Bibliography of Indological Studies in 1955, edited by Sri Sibadas Chaudhuri, our Librarian.

Sri Chaudhuri has already to his credit 2 volumes of similar bibliographies for the years 1953 and 1954, which have earned encomiums in India and abroad. I sincerely hope that the present volume will also be of use to scholars in Indology.

June 7, 1967

S. K. MITRA
General Secretary

PREFACE

The bibliographical series, started in 1953, with a forward from Dr. R. C. Majumdar seeks to serve the scholars by bringing to their notices researches carried out by the Indologists in different parts of the world. It has a wider scope than those of the Kern Institute and the Kuruksetra University bibliographies. It is to be regretted that the present issue, third in the series, is appearing rather late. In the present issue, articles relating to Indological studies published in Journals for the year 1955 only have been indexed. Its scope and arrangement are almost the same as that of the previous volumes. It has no ambitious pretensions. This is an annual record of articles relating to Indological studies. To have a critical and comprehensive bibliography, collaboration of a team of scholars and bibliographers is necessary, in addition to a library well-stocked with current periodicals. They are not available at the present moment. In spite of all these difficulties, every effort has been made to make this as exhaustive as possible.

Scholars, learned societies, librarians, and publishers may kindly send notices of their publications with abstracts and bring to the notice of the editor the omissions in compilation of this bibliography. Their help will be gratefully acknowledged.

Acknowledgements are due to all scholars and librarians who in some way or other have helped me in the course of the compilation and publication of this bibliography. Of them special mention should be made of Dr. R. C. Majumdar, Prof. J. N. Banerjea, Prof. Nihar-ranjan Ray, Prof. Benoy Chandra Sen, Sri B. S. Kesavan, Dr. Mahadevprasad Saha and Prof. Sisir Kumar Mitra.

Thanks are due to my colleages Sri Dipak Sen, M.A., Sm. Gayatri Dutt and Sri Samar Banerji who rendered ungruding co-operation at the time of compilation, making press copy and printing.

June 7, 1967 SIBADAS CHAUDHURI

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*[Substance of a course of three lectures at the Benares Hindu University and Lecture at the Allahabad University delivered under the Tiruppanandal endowment.]

†Nāsato vidyate' bhāvo nābhāvo vidyate' Sataḥ
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Some unknown senses of plural number as shown by Pāṇini.
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Bhattacharyya (Sivaprasad).
The authorship of the latter-half of the Kumāra Sambhava. (Summary)
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Bhattacharyya (S.)
Daniel H. H. Ingalls on Indian Logic with a reply from D. H. H. Ingalls.
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Bhattacharyya (Sukumar).
Men who ruled India, 1799-1899. (A Sketch by Lord Curzon.)
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Bhattacharyya (T. P.)
The cult of Brahmā. (contd. from vol. XL (4) December.)
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Some masterpieces of Mediaeval Art of Rajasthan.
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Bhattacharyya (Viman Chandra).
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Bhattasali (Nalini Kanta)
Two Grants of Varmans of Vaṅga.
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[Sāmantasār plate of Harivarman, 255; Vajra Yōginī plate of Sāmala Varman, 259].
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Bhawe (S. S.)
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JOIB. IV (4). 315-329.
[Upāvasu, 315 ; Cānohitaḥ, Vṛṣac yutaḥ, ṛtájātaḥ, 317 ; Sadā vṛdhaḥ ; parvatāvṛdhaḥ, 321, gójirayā ; Vātajūtaḥ, 325, Amṛtam, 327.]
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Pāṇini's rules and Vedic interpretation.
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Bhowmick (Prabodh Kumar)
Lodha village organisation.
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PISC. XLII. 322-323.
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MI. XXXV (2). 127-139.
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MI. XXXV (4). 287-298.
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*(Sir George Birdwood Memorial Lecture).

Biswas (Samarendranath)
Über das Vrātya problem in der vedischen ritualliteratur. (Read at the 13th German Oriental Conference, Hamburg, 1955).
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[It contains the coins of (1). Alexander the Great, (2). Antiochus Hierax, Alexander I Balas (3). Diodotus, Euthydemus I & II, Demetrius I & II, Antimachus, Agathocles, Eucratides I & II, Plato, Heliocles, (4). Lysias, Theophilus, Antiatcidas, Amyntas, Archebius, Philoxenus, Hermaeus].
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Qunduz treasure of Bactrian coins discovered in 1948 at a spot half way between Qunduz and Khanabad in Northern Afghanistan.
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Architecture of Kashmir : (Hindu and Buddhist).
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Marg. VIII (2). 94-100. pl.
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Chandra Gupta Maurya in the Shāh-Nāmā of Firdausi.†
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Reference to the Funerary custom of the Hunas in the Raghuvamsa of Kalidasa.
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Nalanda—Past and Present.
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*Full paper published in BSOAS, XIV (1), 1952, p 73-77.
†(to be continued).

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On Atharvaveda 10, 8, 436.
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ALB. XIX. (1-2). 3-19.
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Bukhuri (Sayyid Yūsuf Kamāl)
Inscriptions of the Tughlaq period from the village of Etamda in Bharatpur District.
EI (**AP**). 1953-54. 11-18.

[Four inscriptions, of which first three refer to the sad demise of Shaikh Mas'ūd 'Īsā Afghān (1381 A.D.), while the fourth one records the death of Shaikh Dā'ūd Thābit Afghān, 5th February, 1345 A.D.]
[**183**

Four unpublished Arabic inscriptions of Sultan Barbak Shah of Bengal.
EI (**AP**). 1953-54. 18-23.

[A. In Arabic prose in Naskhī (Nos. 1,2,4) & Ṭughrā (No. 3)

B. 1. Inscription, dated 860 A.H. (= 1455 A.D.), near the grave of Ẓafar Khān Ghāzī at Tribeni (Hooghly) records the erection of a mosque by the great Khān Ulugh Ajmal Khān during the governorship of Prince Bārbak Shāh of Bengal.

2. Inscription (dated 1st Jumādī I, 864 A.H = 23rd February 1460 A.D.) from Bara (Birbhum dist.) records the construction of a mosque to certain Ulugh Ajlakā Khān, son of Bakhshish Khān during the reign of Bārbak Shāh.

Bukhuri (contd.)

3. Iscription fixed on a tomb at Peril (Dacca dt.) mentions the building of a mosque in 869 A.H. (1465 A.D.) by one Majlis Khurshīd during the reign of Bārbak Shāh, son of Maḥmūd Shāh.

4. Inscriptin on a mosque at Gurai (Mymensingh) in Arabic prose. Records the date of erection of a mosque to Khān i Majlis 'Āli during the reign of Bārbak Shāh on 29th Ramaḍān 871 A.H. (May 4, 1467 A.D)]

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Some Inscriptions from Kalpi and Jatara.
EI (**AP**). 1953-54 : 34-41.

[Kalpi (Jalaun dt, U.P) inscriptions: (1) from the tomb of Shāh Abū'l Fatḥ 'Alā'ī Quraishī in Maḥalla Ḥarī Ganj, construction of which was commenced in Sha'bān 853 A.H. (September, 1449 A.D.) and completed in Ṣafar 854 A.H. (March 1450 A.D.);

(2) from the tomb of Shaikh Bābu Hājī Ṣamad, which was constructed by the governorship of Sulṭān 'Ālam Lodī in the reign of Bābur on the 15th Rajab, 935 A.H. (March, 25, 1529 A.D) ;

(3-4)from the Deorhi mosque in Udhampura Mahalla, dated Sunday, 8th Dhu'l Ḥajjah 961 A.H (= November 4, 1554 A.D.) during the reign of Sulṭān Muḥammad 'Ādil of the Sūr dynasty of Mubārak Khān, son of Iqbāl Khān.

Jatara or Jathra (Tikamgarh dt, Vindhya Pradesh) inscriptions from :

(1) Laulāngar Kī Bāolī. It assigns the construction of the ba'īn (step-well) to one Bholā Mahrāj, a liquor-seller of Jatara, during the governorship of Ismā'īl Khān, son of Nizām Khān, on Thursday, Sha'bān, 6, 839 A.H. (February, 24, 1436).

(2) Shaikhonwālī Bāoli, Daulatpura records the construction of a step-well by one Shyām Kunwar *Kalāwantī* of Jathara, during the governorship of Tātār Khān, son of Muḥammad on Wednesday, Rajab 906 A.H. (January, 1501).]

[185

Two Persian inscriptions of the reign of Shah Jahan from Sarai Ekdil, District Etawa.
EI (**AP**). 1953-54 : 44-46.

[1. Assigns the foundation of the town of Yakdilābād to Yakdil Khān, date 1039 A. H. (1629 A.D.).

2. Yakdil Khān's mosque was completed under the supervision of Bhīkan Khān. Written by Muḥammad 'Alī. Year A.H. 1042 (1632 A.D.)].

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Inscriptions from Maner.
EI (**AP**). 1951-52 : 13-24.

[(A) Of these four (Nos. 4, 5, 6, 7) are from the mausoleum of Ḥaẓrat Makhdūm Shāh Daulat of Maner, known as *Chhotī Dargāh,* one from *Baṛī Dargāh* on the tomb of Ḥaẓrat Makhdūm Shāh Yaḥyā Manerī (No. 3.), two from the *Jāmi' Masjid* in the Muḥallah Qaṣṣāb Tola (Nos. 8,9), one from the grave of Tangur Qulī Khān (No. 2) and one from a certain wall to the north of the tombs of Ḥaẓrat Ḥāji Niẓāmu'd-Dīn and Ḥājī Ṣafīu'd-Dīn (No. 1).

Bukhuri (contd.)

B. No. 1. Records the reconstruction of a mosque, founded by Jalilu'l Ḥaq, by Ḥammād Khaṭīr Būzubair in 798 A.H. in the reign of Maḥmūd Shāh. Page 15 ff.

No. 2. Records the death of Tangur Qulī Khān, the occupant of the grave in A.H. 983. Page 16 ff.

No. 3. Assigns the construction of a a mosque near the grave of Ḥazrat Shāh Yaḥyā to Ibrāhīm Khān Kākar, governor of Gujarat. Composer of the verse 'Āṣī. Date 1014 A.H. Page 17 ff.

No. 4. Dated 1017 AH.. Records the death of Ḥazrat Makhdūm Shāh Daulat Manerī who lies buried in the Chhotī Dargāh built in 1025 A.H. Composer—'Aṣī. Page, 18 ff.

No. 5. On the tomb of Ḥazrat Makhdūm Shāh Daulat Manerī. Records the construction of the main gate of the tomb in 1022 A.H. Page 19 ff.

No. 6. Records the erection of a mosque by Ibrāhīm Khān in 1028 A.H.

Composer—'Āṣī. Page 20 ff.

No. 7. Records the construction of the main gate of the Chhotī Dargāh in 1032 A.H. Page 21 ff.

No. 8. Record assigns the construction of a mosque to Maulavī 'Abdu'sh Shakūr in the reign of Aurangzab and subsequently to Ibrāhīm Khān who built it afresh. Date 1103 A.H. Page 22.

No. 9. Record assign the erection of a mosque first to Maulavī 'Abdu'sh Shakūr and its subsequent...repairs to Ibrāhim Khān and Khādim 'Alī. Date—1883 A.H. Composer—Bashīr. Carved at Madina & transported to Maner., Page 23] [187

Inscription in the Shaikronwali Masjid at Agra.
EI (**AP**). 1951-52 : 27-29.

[Refers to Shaikh Munawwar Shar'ī and Sulṭān Bābā Dost. Dates of construction (965 A.H.) and of re-construction (973 A.H.) are recorded.]

[**188**

Some new inscriptions from South India.
EI (**AP**). 1951-52 : 29–34.

[No. 1. Kāyalpatnam (Tiruchandur Taluqa, Tinnevelly dist.) inscription refers to the death of one Shaikh 'Alī, son of Jamālu'd-Dīn, son of Sayyid Aḥmad, on Monday morning, Jamādī II, 28, 901 A.H. (March, 14, 1496 A.D), Page 30.]

No. 2. Epigraph dated Sunday, 17th Rabī'II 989 A.H. (May 21, 1581) on a tomb stone to north of Periyapalli at Kāyalpatnam, refers to the death Maulānā 'Abdu'l Ghaffar, son of Sayyid Aḥmad, son of Shaikh 'Abdu'llah, son of Sayyid Aḥmed, son of Jamālu'd-Dīn, son of Yūsuf, son of Hasanu'd-Dīn.

Nos. 3 & 4. Epigraphs recording the construction of (a) a mosque and (b) an inn (sarāi) by Muṣtafā Khān at Ichhāpūr in 1102 A.H. (1690 A.D.).

No. 5. Inscription found in the district of Cuddapah or Kurpa, originally fixed to the Jāmi' Masjid at Jammala madugu. Date 1029 A.H. = 1794-95 A.D.].

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Bulcke (C).
The genesis of the Vālmīki Rāmāyaṇa recensions.
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Bulling (A)
Buddhist temples in the T'ang period.
Oriental Art. Ns. I. (2): 79-86. (3). 115-127
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Burrow (T).
Vedic is-'to prosper'
BSOAS. XVII (2). 326-345.
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Sanskrit *Kava*—and related words.
IL. XVI. 187-193.
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Burton-Page (J).
An analysis of the syllable in Boro.
IL. XVI. 334-344.
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Two studies in Gurungkura. [Nepali name of a language spoken in West Central Nepal by Gurung tribe.]
BSOAS. XVII (1). 111-119.

[1. Tone ; II. Rhotacization and Retroflexion. Based on a paper read at the 23rd International Congress of Orientalists, Cambridge, 1954, August.]
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What can Western Philosophy learn from India ?
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Bussagli (Mario)
Similarities between the figurative arts in the East and West : The "Frontal" representation of the divine chariot.
East & West. V (1). 9-25.
[**197**

Un particolare aspetto religioso della regalità presso i Kuṣāṇa.
Studi e Materiali di Storia delle Religioni (Bologna).
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Universal value of Indian aesthetics : Reflections of a Westerner.
East & West. V (4). 299-315.
[**199**

Busson (Andrée)
Les fouilles françaises dans l' Inde du Sud.
Arts Asiatiques. I (1). 1954. 6-8.
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Miniatures indiennes au Musée Guimet.
Arts Asiatiques. I (2).1954.129-31
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On the formation of the Mahā-vastu-avadāna (Japanese).
JIBS. II (2). 668.
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JIBS. III (1). 312.
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Casa (Carle Della)
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East & West. V (2). 160-162.
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Chakravarti (Bisweswar)
Raja Ganesa—A myth.
PIHC. XVIII. 158-161.
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Chakravarti (G.N.)
The idea of Fate and Freedom in the Mahābhārata.
PO. XX (1 to 4). 7-16.
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Heights and weights of West Bengal school boys
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Chakravarti (Niranjan Prasad)
Brāhmī Inscriptions from Bāndhogarh. [Rewa State, Vindya Pradesh.]
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Hātūn Rock inscription of Patoladēva.
EI. XXX (6). 226-231.
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Some problems in Indian history.
Indo-Asian C. IV (1). 65-83.
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Chakravarti (Nirod Baran)
Concept of falsity. (Vivaraṇa view considered).
Our Heritage. III (1). 105-110.
(In this paper the author discusses the Vivaraṇa definition of falsity and tries to defend it from the attacks of the dualistic Mādhvs. The discussion is mainly based on Advaitasiddh, of Madhusūdana Saraswati, a famous Advaitin of the Post-Śaṃkara period).
[211

Falsity of falsity.
Our Heritage. III (2). 249-254.
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Chakravarti (Taponath)
Glimpses of town life and country life in the early inscription and Sanskrit literature of Bengal.
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Some manners and customs in the light of the early inscriptions of Bengal and Assam.
CR. Ns. CXXXV (3). 244-258.
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Chakravarti (Tripurari)
Message of the Mahābhārata.
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Chari (C.T.K.)
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PEW. V (1). 61-67.
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YAS. XXI. 142.
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PIHC. XVIII. 77.
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Chatterjee (Basanta Kumar)
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Racial components of the tribal population of India.
PISC. XLII (2). 146-170.
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PB. IX (11). 448-450.
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An annual festival of the Hos.
MI. XXXV (3). 185-194.
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Chatterjee (Heramba)
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Maha Bodhi. LXIII. (10). 395-399.
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CR. CXXXVII (2). 153-156.
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Chatterjee (Kshitish Chandra)
On the interpretation of a rule of Pāṇini : (antaraṁ bahiryogopasaṁ vyānayoḥ) (I. 1.36).
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The beginnings of British Postal system in India.
JIH. XXXIII (2). 171-174.
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Bengal and the Hindu-Urdu question in 1875.
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Bengal under the Diwani administration 1765-1772, Part—II.
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PIHC. XVIII. 203-208.
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Synthesis in Indian architecture.
JIH. XXXIII (1) 41-45.
[236

Was the great Revolt of 1857 a fight for National Freedom ?
JIH. XXXIII (3). 341-346.
[237

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(Aryan and non-Aryan cultural and religious fusion, 211).
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[239

Old Tamil, ancient Tamil and primative Dravidian (Summary).
YAS. XX. 165-166.
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Chatterjee (Tapanmohan).
The battle of Plassey and the end of Sirajuddaulah.
VBQ. XXI 311-339.
[241

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VBQ. XXI 1-19.
[242

Prelude to Plassey.
VBQ. XXI. 232-244.
[243

The recapture of Calcutta.
VBQ. XXI. 139-154.
[These four articles (drafted into English from the author's Bengali book, *Palasir Yudha*, by Mrs. Lila Majumdar) deal with the conflict of Nawab Sirajuddaulah with the English culminating in the Battle of Plassey and the death of Sirajuddaulah].
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Relics of Stupas in Bengal.
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On Paul Weiss's article "The Gītā East & West."
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PIHC. XVIII. 251-256.
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Materialism versus Mentalism. (Relative standpoints of modern science and Vedanta,)
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Maheśvārā stone inscription dated 692 A.H. (= 1292-93 A.D.) with plate (A rare Arabic inscription of the reign of Ruknuddin Kaikā'us of Bengal, 1291-1301 A.D.)
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On the distribution and inheritance of the hair on the Mid-digital region of the Fingers (hands) in Indians.
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Evolution of Hinduism in medieval Bengali literature : Śiva, Caṇḍī, Manasā. [An abbreviated version of this article was read as a paper at the 8th International Congress of the History of Religions, Rome, April, 1955.]
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PICO. XXII (2). 317-322.
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JIBS. I (2). 372.
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JU Gauhati. VI. 245-263.
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ABORI. XXXVI (1). 141-149.
XXXVI. (2). 370-372*
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ABORI. XXXVI (1). 62-84.
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YAS. XX. 148-149.
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Indo-Iranica. **VIII** (4). 1-22. To be continued.
[Dr. Hekmat delivered a series of extension lectures on the different aspects of Iranian thought and literature under the auspices of

---

†यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥
*Reply by R. D. Karmarkar.

the Faculty of Arts, University of Delhi. Of these first two lectures deal with (1) history and (2) language.]

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JIBS. I (2). 493.

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JIBS. III (1). 305.

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EA. VIII (3-4). 141-150.

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YAS. XIX. 177.

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Bengali proverbs regarding fishes and fisheries (Summary).
YAS. XIX. 188-189.

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Fish in the Jātaka sculptures.
JASL. XXI (1). I-13. illus.
[After giving a brief account of Indian sculpture in general and a note on the location and antiquity of Bharhut, the author deals with six Bharhut reliefs dating back to the later half of the second century B.C. and one Sanchi relief of the first century B.C., in which representations of fishes have been found. It is shown that *Catla* and *Rohita* were the most popular fishes of Northern Indian rivers

during the second century B.C. as they still are today. Of the two, the *Rohita* seems to have been more favoured. It is shown that *Timi, Timingila* and *Timingila-gila* are three types of Sharks according to size, which prey on one another. It is noteworthy that the representations of fishes in the Bharhut sculptures are sufficiently accurate to permit identification.]

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Knowledge of the ancient Hindus concerning Fish and Fisheries in India. Fish in the Sūtra and Smṛti literature.
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Fish in the Jātaka tales.
JASL. XXI (1). 15-30.
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Fish in the Jātakas:
Varieties of fish mentioned in the Jātakas and their identification—17. Ānanda-maccha, Kānamahāmaccha, Mahāmukhamaccha, Rohita, Velāmaccha, Ksuranāsika, Kumbhila, Makara, Susu, Pāṭhina, Pāvusa, Vālaja, Muñja-rohita, Pṛthuloma, Suvaṇṇavaṇṇa-maccha 17.
The habits and instincts of fish, 19. The enemies of fish, 20 Methods of catching fish, 20; Fish as food 20. Fish in religious ceremonies, 21. Fish as medicine, 21. Fish omens, 21. Fish and human settlements, 21. Fishing villages, 21. Fish and the law, 21. Sale of fish, 21. A beauty contest among fish, 22. A fish metaphor, 22. References, 22-30]

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An epithet of the Buddha.
Maha Bodhi. LXIII (5). 165-169.

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Interpretation of the Oriya words.
IL. XVI. 232.
[Siṭhuā ; Kāṭu]

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Arabic and Persian inscriptions in the Agra Fort.
EI (AP). 1951-52. 1-12 illus.
[No. 1. On the Ghazni gate. Invokes blessings on Sulṭān Maḥmūd, son of Sabuktigin,
No. 2. On the Delhi Gate (Hāthi Pol); Refers to Akbar's march, in 1008 A.H. (1599-1600 A.D,) and his return to Agra in 1610 A,H.
No. 3. On a throne in the Throne Terrace in front of the Diwān-i-Khās. All the four facets of this throne are inscribed and the inscriptions on it, five in number, are in Persian prose or verse, eulogizing Jahāngir both as Prince Salim when he had rebelled against his father in 1011 A.H. (1602-03 A.D.) and as Emperor after the death of Akbar.
No. 4. The composer of the chronogram was Muḥammad Ma'ṣūm of Bhakkar whose poetical appellation was Nāmi as given in the epigraph in Persian on the Delhi gate. Date of the inscription 1014 A.H., the year of Jahāngir's accession.
No. 5. The Ḥauz-i-Jahāngiri, or Cistern of Jahāngir, is placed in front of the western gate of the Jahāngiri Maḥal. A mutilated embossed Persian inscription on it, regarding the name of Emperor Jahāngir and the date 1019 A.H. (1611 A.D.) leads one to suppose that the bowl has some association with the Emperor's marriage to Nūr Jāhan in 1019 A.H. (1611 A.D.) and might have served as a curious present from or to the Imperial bridegroom. The inscription is now much mutilated.
No. 6. The Diwān-i-Khāṣ, or

Hall of Private Audience, was built by Shāh Jahān in 1046 A.H. (1636-37 A.D.). Along the frieze of its outer hall, at a height of about 20 ft. from the floor, is a long Persian epigraph composed in verse by Mirzā Ṭālib Kalim, the poet-laureate of Shāh Jahān. It assigns the erection of the Diwān-i-Khāṣ to Emperor Shāh Jahān in 1046 A.H. (1636-37 A.D.) and is of considerable historical interest inasmuch as it refers to a chain of justice, not otherwise known to histosy, used by Shāh Jahān as well.
No. 7. On the Moti Masjid (Pearl Mosque). The entablature over the front row of arches of the prayer chamber bears a long inscription in choice Persian prose in *Nasta'līq* letters inlaid with black marble, praising the structure and assigning its erection to Emperor Shāh Jahān in seven years' time (1648-55) at a cost of three lakhs of rupees.
No. 8. Mandir Rāja Ratan (Temple of Rāja Ratan), Saracenic in design, seems to have been adapted to his requirements by Rāja Ratan whose name appears in the inscription over the south arcade. Over the central arch, between the sandstone brackets, are three stone tablets bearing five Persian couplets inscribed in *Nasta'līq* letters. Date 1182 A.H.]

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[The Maqbara, as it is popularly called, is situated in the suburb of Begumpura near Aurangabad, and was built by prince—A' zam Shāh in memory of his beloved mother Begum Rabi 'a Daurāni, the wife of the Mughul Emperor Aurangzeb. On the main gate of the mausoleum, facing the south, two Persian inscriptions are carved in fine *Nasta'līq* characters which mention the name of one Abū'l Qāsim, under whose superintendence the Maqbara was built, and also the names of the architect 'Aṭāu'llāh, who designed the building, and the engineer Haspat Rāi, who carried out the work. The date 1071 A.H. (1660-61 A.D) is given in one of the inscriptions.]

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Jain bronzes from Rajnapur Khinkhini.
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[Found in the Murtizapur taluk of Akula district of Madhya Pradesh. Now in the Central Museum, Nagpur.
1. Bronzes are all of Digṁbara sect and belong to Deccan-Karnataka school (17th-13th cent.) stylistically.
2. Ambikā, 15, 16 ; Chaturviṁśati paṭṭa of Rishabhanātha, 16, Saraswati, 17.
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Karitalai stone inscription of Yuvararajadeva I. (Summary).
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[Discovered from village Karitalai in Jabalpur district of Madhya Pradesh. The 13 line inscription is in Sanskrit in Nagari characters of middle of 10th century A.D. Its object is to record the construction of a well in the heart of the city of Somasvamipura (modern Karitalai) by minister Somesvara. It is the earliest and contemporary record which describes the conquests of king Yuvarajadeva. I.] [602

Jatasankara stone inscription of Vijayasimha.
PIHC. XVIII. 121.
[Discovered from Jatasankara in Damoh sub-division of Sagar district of Madhya Pradesh. Now in the Central Museum, Nagpur. The inscription refers to a dynasty of Visvamitra gotra in which were born Ganda and Vaddhada.

The latter was succeeded by Vijayapala whose son Bhuwanapala defeated the great hero Kai. Bhuwanapala's successor, Harsharaja, is stated to have defeated the kings of Kalachuris, Gurjaras, Sasaharas and Deccan. The latter's son Vijayasimha was a virtuous man devoted to Bhumbhukadeva (Hanuman) and is said to have scattered the Deccan forces of Jangapa close to Mahagadha, fought at Chittor, conquered the Delhi armies and driven away the Gujaras to Godaha.]

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The second inscription records the gift of 128 cows and four bulls by Kaliṅgēśvara Aṇiyānkabhīmadēva-rāhuta for four perpetual lamps to the Perumāl. The sthānattār of the temple agreed to measure out the ghee required for the purpose. It is dated in the 20th year of the reign of the Cōḷa king Rājarāja III which corresponds to 1235 A.D., July 8.]
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Villages mentioned in the plate :
Kanderu (Kanteru, Guntur) ;
Atukuru (Andukuru, Sattenapalle) ;
Mudokuru (Mutukuru Palnad) ;
Kondasami (Kondepadu (?), Guntur) ;
Pati (Patibanda Sattenapalle) ;
Kumunuru (Konuru (?), Sattenapalle),
Nadukuru (Nanikude, Palnad) ;
Kanparu (Kanuparru, Narasaraopet) ;
Irukuturu (Ikkurru, Do) ;
Veluchali (Velicherla Bapatla) ;
Re [...] (Rēṭūru[?], Bapatla).
This order was engraved by the artisan Gaṅgavijaya in the augmenting year 30 of the reign of king Jayasiṁhavallabha-mahārāja in the month of Āśvayuja śukla-paksha, daśamī, Śravaṇa (nakashatra), Monday, September 11, 669 A.D (Lines 44-46)]
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JU Annamalai. XX (Supp.) p. 143-170
[**1023**

*Between 1327 A.D. and 1377 A.D.

The social views of original Buddhism (Japanese).
JIBS. I (2). 315.
[**921**

Nishimoto (Ryūzan)
The new establishment of the Mahāyānistic *śīla* (Japanese).
JIBS. III (1). 58.
[**922**

Nishimura (Kengyō)
Spiritualism and the Buddhist standpoint (Japanese).
JIBS. I (2). 432
[**923**

Nishimura (Shinka)
The characteristics of ancient India according to the early *Jātakas* (Japanese).
JIBS. II (2). 494.
[**924**

Niyogi (Puspa).
Plough measure in North India.
PIHC. XVIII. 104-106.
[**925**

Turushkadaṇḍa*, a fine of Muslim invadors.
CR.NS. CXXXV (2). 199-202.
[**926**

Nobol (J).
Über die bedeutung der tibetischen versionen für das verständnis des buddhistischen hybriden Sanskrit.
Studia Orientalia (Helsinki). **XIX**. 1954.
[**927**

Nomura (Yosho).
On the significance of the word Caitya (Japanese).
JIBS. I (2). 388.
[**928**

Norman (Dorothy).
Along the roadways of Orissa.
JISOA. XIX. 64-70. pl.
[**929**

*term found in some of the inscriptions of the Gāhaḍavāla dynasty.

Nozawa (Jōshō).
Bhāviveka's exegesis on the seventh kārikā of the twenty-fourth chapter of the Madhymaka kārikā (Japanese).
JIBS. II (1). 319.
[**930**

The commentary to the *Mūla-Madhyamaka-kārikā* by Devaçarman and Guṇamati quoted in the *Prajñā-pradīpa* (Japanese).
JIBS. II (2). 443.
[**931**

Meaning of Ubhaya-ākāra-vādinaḥ (-Digambara) and their doctrines in the Prajñā-pradīpa (Japanese).
JIBS. III (2). 470.
[**932**

O

Obayashi (Taro)
On terraced cultivation in Assam.
Memoirs of the Institute for Orienlal Culture (Tokyo). 1954. VI.
[**933**

Ochō (Enichi).
On the thought of abrupt attainment of Buddhahood (Japanese).
JIBS. III (1). 113.
[**934**

The origin of the Prabhūtaratna stūpa (Japanese).
JIBS. II (1). 30.
[**935**

Oda (J).
On the maṇḍala idea of Shingon mysticism (Japanese).
JIBS. I (1). 176.
[**936**

Ogasawara (Senshū).
The medieval Chinese Buddhist life as found in ancient manuscripts from Central Asia (Japanese).
JIBS. III (1). 292.
[**937**

Ohrui (Jun).
Bhāmaha and Dandin from the standpoint of the special features of their schools (Japanese).
JIBS. III (2) 441.
[938

Bhāmaha and his place in classical Sanskrit rhetoric (Japanese).
JIBS. III (1). 80.
[939

Oliver (Egbert S.)
Walt Whitman's "Passage to India".
JU Poona V. 84-88.
[940

One (Gizan).
On the standpoints of Sthiramati and Dharmapāla (Japanese).
JIBS. II (1). 392.
[941

Vikalpa and parikalpita in the Sthiramati's Vijñāna - theory (Japanese).
JIBS. I (2). 422.
[942

Oshima (Chōsaburō).
The Indian textual origin of the Dōjō-ji tale (Japanese).
JIBS. II (2). 484.
[943

Oturkar (R.V.)
Presidential address (Section V : 1765).
PIHC. XVIII. 194-203.
[944

P

Pachow (W.)
A comparative study of the Prātimokṣa*
Sino-Indian Studies. V (1). 1-45.
[945

India and Buddhist culture.
Maha Bodhi. LXII (5-6). 193-195.
[946

*Continued.

Pakrasi (K. B.)
On further statistical study of Ārleng Mīkir somatology
JU Gauhati. VI. 23-31.
[947

A study of Ārleng (Mikir) kinship terminology.
Man in India. XXXV (2). 119-126.
[948

Pallis (Marco)
Some aspect of a Buddhist education.
Maha Bodhi. LXII (5-6). 182-192.
[949

Pandey (L. P.)
Bālpur stone seal stamp of Shri Bāl-Kesari
OHRJ. IV (3-4). 49-50 : pl.
[950

Pandey (Raj Bali)
Suggestions regarding the state of historical studies and the characteristic features of the period, 712-1206 A.D.*
PIHC. XVIII. 83-96.
[951

Pandit (P.B.)
The intrusive -r- in Indo-Aryan.
IL. XVI. 120-123.
[952

Panday (A.V.)
The Museums at Vallabh Vidyanagar.
JIM. XI. 51-53.
[953

Panikkar (K.M.)
Presidential address at the Indian History Congress, 18th (Calcutta) Session, 1955.
PIHC. XVIII. 11-22.
[954

Panse (M.G.)
Jyotiṣaratnamālā of Śrīpati-

*Presidential address.

Randhawa (H. S.)

Kangra artists

Art & Letters. **XX** (1). 1-9 pl.

[1024

Rangacharya (V.)

Kamalāpur plates of Kṛishṇadēvarāya, Śaka 1447.

EI. XXXI (3-4). 139-162

[These copper plates, eleven in number, are from the Estate Guardian at Kamalāpur, near Hampe, Bellary District. The seal bears in a countersunk surface the figure of a standing boar with up-lifted tail and facing the proper right. It is surmounted by the sun and the moon in relief. Below the boar are some symbols.

The characters are Nandināgari, except the last word Śri-Virūpāksha which is in Kannaḍa.

Donees number as many as 308 and belong to all sects. The three Vēdas and various *śākhās* and *gōtras* are represented. Though a Dvaitin, Vyāsarāya, the chief donee, included scholars of every persuation among the shareholders of the endowment. The *gōtras* represented by the donees are : Agastya, Ātrēya, Bhāradvāja, Daivaratā, Gārgya, Gautama, Gürja, Harita, Jāmadagnya-Āpastamba, Jāmadagnya-Vatsa, Kāṇva, Kāśyapa, Kauṇḍinya, Maudgalya, Kauśika or Viśvāmitra, Pārghasa, Pūtimāsha, Rathithara, Sālāvata, Śāṇdilya, Śaṭhamarshaṇa, Śrivatsa, Vādhula, Vārdhasva, Vasisṭha. The *śākhās* and *sūtras* represented are Ṛik, Yajus, Bôdhāyana, Kāṇva, Jaimini and and Sāmana.

Language is Sanskrit and in verse. Verses 1-6 (lines 1-19) carry the genealogy down to Vira-Narasimha, the elder brother of Kṛishṇadēvarāya. Verses 7-16 (lines 18-42) eulogize the ruling king Kṛishṇadēvarāya.

Lines 43-45 give the date of the grant as Sālivāhana-Śaka 1447, Pārthiva, Phālguna sū. 12 corresponding to the 24th February, 1526 A.D. Lines 45-48 (verses 19-20) mention the place of the donation and the illustrious teacher to whom it was made. It was a royal order to the people of Ghanagirirājya to the effect that, in the Viṭṭhalēśvara temple on the bank of the Tuṅgabhadrā, the grant was made to Vyāsatirtha who was the disciple of Brahmaṇyatirtha and had a mind exclusively devoted to the contemplation of Brahman and who had written commentaries on all the Śāstras. Lines 49-60 (verses 21-28) gives a description of the village granted and its boundaries. It was in Koyyakuriki-sīmā and Mukkuṭla-sthala, east of the village of Pullakulvā, south-east of Guṭivāḍā, south of Kandalapāṭuku, south-west of Grākālalakalvā, west of Bōyiṇḍapalva, northwest of Gaṅganāyanapalli, north of Mallakkumaṭuku, and north-east of Vēlnru. With it were clubbed the villages of Gitapalli, Kammachēyu, Kandukūru, Rāma and Guramvayalu. It was known as Beṭṭakoṇḍa and Vyāsasamudra and renamed Kṛisṇarāyapuram. Lines 60-62 (verses 28-32½) give the usual formula of the Sarvamānya tenure and conclude with the statement that it was granted by the king Kṛishṇadēva-Mahārāya with dakshiṇā and the pouring of water. Then follows, in lines 68-508 (verses 33-343) a long list of householders and scholars, amongst whom Vyāsatirtha distributed the shares of the endowed lands. Lines 509-13 (verses 344-46) give the usual formula regarding Kṛisṇadēvarāya's gifts and state that the śāsana was composed by Sabhāpati and engraved by Viraṇāchārya, son of Mallaṇa, Verses 347-52 form the usual imprecation. The record ends with the royal sign-manual Śri Virūpāksha in Kannaḍa characters in line 522].

[1025

Mangallu grant of Amma II.

EI. XXX (1). 37-44, 3 pl.

[These copper plates were, it is said, dug up somewhere in the Nandigama Taluk, Krishna District, and kept as a treasure-trove by the Sub-Collector of Bezwada.

There are five plates with high rims, and are strung on a ring. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (*aṅkuśa*), and above these symbols is the legend Śri Tribhuvanāṁkusa in Chalukyan characters. Above the legend is the running boar facing the proper left, flanked by the sun and the moon and two chauris.

Inscription consists of 67 lines.

Language is Sanskrit except the names of places forming the boundaries, which are in Telugu.

Document opens with a verse in praise of Vishṇu and the usual *praśasti* of the Eastern Chālukyas; gives a list of 21 kings from Kubja Vishṇuvardhana to Yuddhamalla II, alloting to some of them the number of regnal years differing from other records; this record throws some light on the war between the main line and ihe collateral line of Yuddhamalla.

The charter records the gift, at the instance of a feudatory chief named Kākatya Guṇḍyana, of the village of Māṅgallu in favour of a Brāhmaṇa named Dommana, son of Śrīdhara by Māchemāmbā, son of Chiddamayya of village Vētāparru. It is addressed by king Ammarāja II (Vijayāditya VI) to the householders headed by the Rāshtrakuṭas of the Nātavāḍi district and the Mantrin, Purōhita, Sēnāpati, Yuvarāja and other members of the eighteen *tīrthas*. Kākatya Guṇḍyana is described as born in the family of Sāmanta Veḍḍi.]

[1026

Rao (B. V. Krishna)

Two Śālaṅkāyana charters from Kānukollu

EI. XXXI (1). 1-10.

[Two sets of copper plates were found together at Kānukollu, Guḍivāḍa Taluk, Krishna district, Andhra.]

A. Plates of Nandivarman (I), Year 14

[Consists of eight plates held together by a ring. Legend and crest on the seal completely worn out. Language in Prakrit prose with the exception of lines 30-37 which contain two imprecatory verses in Sanskrit.

Inscription records the grant of a village of Pidiha as an *agrahāra* by Mahārāja Nandivarman, for the increase of his merit and also for the increase of the fame and fortune of *Bālaka Māharāja Kumāra* Khandapotta, to a certain Chātuvejja of the Rathakāra caste. The date is year 14, varshā 2, day 1*. The āṇatti (executor) of the grant was Hatthisāmi. Edict was to be protected by local officer, Hadappa, son of Mahārāja Pumṇakoṁgala.

B. Plates of Skandavarman, Year 1, Pages 7-10.

Inscription belongs to the Śālaṅkāyana Mahārāja Skandavarman; mentions the names of three generations of the donor's ancestors. Skandavarman was the son of Hastivarman II, grandson of Nandivarman and great-grandson of Hastivarman (I). The date of the charter, given in words, is the first day of the bright fortnight of the month Kārttika, in the first year of the king's augmenting reign. The grant was issued from the city of Veṅgī. Chāturvidya of Rathakāra was the donee.]

[1027

Rao (M. Rama)

Five historical sculptures from Nāgārjunakoṇḍa.

PIHC. XVIII 41-43.

[1028

Rao (M. S. A.)

Folk-songs and proverbs of Kerala.

JV Bombay Ns. **XXIII** (4) 49-64

[1029

Rao (N. Lakshminarayan)

Family of Arikēsarin, patron of Pampa.

QJMS. Ns. XLV (4). 213-228.

[With the Vēmulavāḍa pillar inscription of Arikēsarin II, p. 225].

[1030

Rao (P. M.)

The basis of Buddhism.

Maha Bodhi. LXIII (12). 470-472.

[1031

Rao (P. Nagaraja)

Preface to Vedanta

PB. LX (10). 406-410
(11). 461-467
(12). 493-498

[1032

Rao (P. R. Ramachandra)

Nagarjunikonda

East & West. V (3). 138-243.

[1033

Rao (R. Prakash)

Village organisation and authority among the Lambadas of the Deccan.

EA. VIII (1). 3-12.

[1034

Rao (S. R.)

Jain Bronzes from Lilvādeva*

JIM. XI 30-33.

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*Middle of the 4th century A.D. [D. C. Sircar]

* 3 miles to north of Limdi in Jhalod taluk of Panchmahala district.

[All the seven images are of various Tirthaṅkaras of Śvetāmbara Jaina sect. viz., Tri-Tirtha image of Ādinātha or Pārśvanātha, Ādinātha, Chaturviṁśatikā paṭṭa (p. 31), Pārśvanātha, unidentified tirthaṇkara (in padmāsana and dhyāna-mudrā) and tritirtha image of Pārśva-nātha (inscribed on the back, dated Saṁvat 1093), p. 32-33, shrines at Lilvādeva, 33.]
[1035

Rao (U. Venkatakrishna)
A query on the words दैवालय and गर्भगृह in Bhāsa.
JOIB. IV (4). 407.
[1036

Rao (V. D.)
The Pathare Prabhu folkfore
JU. Bombay. Ns. XXIV (1). 42-50.
[Dūpār (noon), 42.
Dāk (carriage), 43.
Vāṭevarache tale (wayside pond), 44.
Vāṭevarache ghar (wayside house), 45.
Dōngar—3 (hill), 46-7.
Möri Pāvā (flute), 57
Ratha (chariot), 48
Gaṇḍeri (piece of sugar-cane), 48
Dēul (temple), 49
Ārati (waving of lamb), 50]
[1037

Rao (Y. Vitpal)
Pioneer of the freedom movement : Gajula Lakshmi Narsu Setti.
PIHC. XXIII 271.
[1038

Ratnam (Kamala)
Horyuji—the dawn in Buddhist civilization in Japan.
Maha Bodhi. LXII (11). 427-433
(12). 467-472
[1039

Rau (B. S. Hanumantha).
Downfall of the Andhra Satavahanas.
PIHC. XVIII 51-64.
[1040

Rau (Wilhelm)
Zur textkritik der Bṛhadāraṇyakopaniṣad
ZDMG. CV. Sup. 58.
[Read at 13th Hamburg German Oriental Congress, 1955]
[1041

Raven--Hart (R.)
The Great Road
JRAS Ceylon. IV 142-212.
[1042

Supplementary notes to 'Heydt's Ceylon.
JRAS Ceylon. IV. 79-81.
[1043

Rawson (P. S.)
Icnography of the Goddess Manasa.
Oriental Art. Ns. 1 (4). 157-158.
[1044

Ray (Binay Gopal)
Islam in Modern Bengal
VBQ. XXI. 58-89.
[1045

Ray (Nihar-ranjan)
Some outside elements in Indian culture [from the Presidential address Sec. 2 (712-1206 AD) of the Indian History Congress, Ahmedabad, 1963.]
Indo-Asian C. IV (2). 167-174]
[1046

Ray (N. B)
The Career of Mīrzā Kāmrān
VBQ. XXI. 20-41.
[1047

The Diwans of Mīrzā Kāmrān
VBQ. XX. 245.
[1048

A note on the household effects of an ordinary noble man of the 18th century A.D.
BPP. LXXIV (1). 147-150.
[1049

Some interesting anecdotes of Sher Shah from the rare Persian manuscript of Tazkirat-ul Mu'lk (Summary).
YAS. XX. 162-163.
[1050

Trade, agriculture and industry in West Bengal (1200-1625 A.D.) as found in the Persian and Arabic sources (Summary).
YAS. XX. 177. [1051

Ray (Sachin)
Distribution of ABO, MN blood groups and the ABH secretor factors among the tribes of Central and Northern Travanoore.
PISC. XLII. 320.
Man in India. XXXV (1). 57-65. [1052

Ray (Sunil Chandra)
History of Sanskrit literature of Kāśmīra : Pre-muslim period.
IHQ. XXXI (3). 232.256. [1053

People of ancient Kāśmīra: their-ethnic affinities.
PIHC. XVIII. 64-70. [1054

Studies on the history of religion in ancient Kāśmīra.
JBRS. XLI (2). 168-199. [1055

Ray (Tridibnath)
Bengali era.
PIHC. XVIII. 165. [1056

Ray (Usha)
Maratha revenue administration in Orissa.
BPP. LXXIV (1). 60-67 [1057

Ray Burman (B. K)
Need of research in tribal welfare.
PISC. XLII. 323. [1058

Ray Chaudhury (P.C.)
Early Indo-Nepalese relations.
BPP. LXXIV (1). 135-143. [1059

The Sepoy mutiny in Chotanagpur.
BPP. LXXIV (1). 49-59 [1060

Tirhoot during early British rule.
JBRS. XLI (4). 499-506. [1061

Ray Chaudhury (Tarakchandra)
A study of height and weight of Bengali girls.
PISC. XLII. 320. [1062

Reddy (N. S.)
Functional relations of Lohars in a North India Village.*
EA. VIII (3-4). 129-140. [1063

Regamey (Constantin)
East and west.
BRMIC. VI (1). 10-22. [1064

Lexicological gleanings from the Kārandavyūhasūtra
IL. XVI. 1-10. [1065

Renou (Louis)
Études Vèdiques :
JA. CCXLIII. 405-438.
Les passages communs au Ṛg-eta l'Atharva-véda
Atharva-véda et rituel.] [1066

Remarques linguistiques sur la Bāṣaklamantra-Upaniṣad
JIBS. III (2). 782. [1067

Védique nirṛti.
IL. XVI. 11-15. [1068

Rizawi (M. H.)
Glance over the mutiny files in the custody of the Regional office of the National Archives of India at Bhopal.
Indian Archives. IX (1). 53. [1069

Rodrigues (Lucio)
Knokani folk-songs of Goa : 2

*Senapur, Kerakat Tehsil, Jaunpur district, E. Uttar Pradesh

Dakni—The Song of the dancing girl.
JU Bombay. Ns. XXIII (4). 65-75
[**1070**

Roerich (George).
Vanaratna.*
Maha Bodhi. LXIII (5-6). 199-201.
[**1071**

Ronald (M. Smith)
The story of Ambā in the Mahābhārata.
ALB. XIX (1-2). 85-171
[**1072**

Rosa'n (Laurence J.)
Desirelessness and the good.
PEW. V (1). 75-60.
[**1073**

Rosser (Colin)
An aspect of the political organisation of Malana.†
EA. VI (1). 68-82.
[**1074**

Roy *See* **Ray**

Ruben (Walter)
Kauṭalya und seine chronologie.
ŻDMG. CV. Sup. 58-60.
[Read at 13th Hamburg German Oriental Congress 1955.]
[**1075**

Rudrappa (J.)
Kashmir Shaivism
QJMS. Ns. XLV (3). 160-170. (4). 229-238.
[Parāśakti, 169
Prāṇaśakti, 229.
Abhasavada, 229
Natute of bondage, 231
Pratyabhijña, 232.
Śaktipāta, 234
Upāyas, 236]
[**1076**

Ruegg (David Seyfort)
Védique *Addhā* et quelques expressions parallèls a Tathāgata.
JA. CCXLIII. 163-170.
[**1077**

*[Born in 1384 A.D. in the town of Sadnagara in Chittagong dt., East Bengal. Tibetan name: Nags-Kyi rin-Chen].
†A Himalayan village, Kulu tahsil.

Ryan (Bryce)
The Sinhalese family system.
EA. VI (3 & 4). 143-163.
[**1078**

Ryan (Bryce), **Arupragasam** (Chandra) & **Bibile** (Cuda).
The agricultural system of a Ceylon jungle village.
EA. VIII (3 & 4). 151-160.
[**1079**

S

Sachchidananda
Bitlaha.
PISC. XLII. 323.
[**1080**

Class and caste in tribal Bihar.
Man in India. XXXV (3). 195-205.
[**1081**

Sachdeva (Krishnan Lal)
Study of Delhi Division Records (1857-1859) of Simla Record Office.
PIHC. XVIII. 269.
[**1082**

Sohoda (Tsuruji)
Esoteric thought in the *Ṛg-veda*. (Japanese).
JIBS. III (2). 731.
[**1083**

Problems concerning the philosophical verses of *Ṛg-veda* (Japanese).
JIBS. II (2). 418.
[**1084**

Sahu (Nabin Kumar)
Hinayana Buddhism in Eastern India in the 7th Century A.D.
OHRJ. IV (1-2). 28-33.
[**1085**

A note on Khandagiri and Udayagiri caves: (Buddhist art in Orissa)
Marg. VIII (4). 14-22. pl.
[**1086**

Religious movements in Utkala and Kalinga in the 6th century B. C.
OHRJ. IV (3-4). 77-88.
[**1087**

Saigusa (Mitsuyoshi)
On Bodhisattva in the Mahā-prajñapāramītā-śāstra (Japanese)
JIBS. II (1). 322.
[**1088**

On sūtras referred to in the Mahāprajñā - pāramita - śāstras (Japanese)
JIBS. I (2). 390.
[**1089**

On the six pāramitā in the Mahāprajñāpāramitā (Japanese).
JIBS. II (2). 539.
[**1090**

On upāya thought of Nāgārjuna (Japanese)
JIBS. III (1). 232.
[**1091**

The problem of śraddhā or faith in Nāgārjuna (Japanese).
JIBS. III (2). 679.
[**1092**

Sain (Kanwar)
Old manuscript on Iranian music.
Indo-Iranica. VIII (3). 29-36.
[**1093**

Sakai (H.)
A few problems in the Upanishads (Japanese).
JIBS. I (1). 35.
[**1094**

Sakai (Tokugen)
A consideration of Innen (hetu-pratyaya)
JIBS. III (2). 670.
[**1095**

Sakamoto (Yukio)
One aspect of the nature of *gitta*. (Japanese).
JIBS. II (1). 20.
[**1096**

Saksena (Babnram)
Certain verb-compounds of Sanskrit and some parallel formations in Awadhi.
IL. XVI. 204-205.
[**1097**

Sakurabe (Hajime)
On Frauwallner's dating of Vasubandhu (Japanese).
JIBS. I (1). 202
[**1098**

The various forms of Sautrāntikas (Japanese).
JIBS. II (1). 115.
[**1099**

The word t'i in the Chinese version of *Abhidharmakośa* by Hsüan tsang (Japanese).
JIBS. II (2). 617.
[**1100**

Saletore (B. A.)
Archives of a little known Kingdom.
Indian Archives. VIII (1). 7.
[**1101**

Saletore (G. N.)
Aspeets of Maratha trade in the 18th century.
JU Bombay. NS. XXIV (1). 1-8.
[**1102**

Sanada (Ariyoshi)
On a Sanskrit manuscript of of *Saddharmapuṇḍarika* found in Eastern Turkestan (Japanese).
JIBS. II (1). 40.
[**1103**

Sanada (Yubi)
On the transmission of Purāṇā (Japanese).
JIBS. II (1). 40.
[**1104**

Sandesara (Upendraray J.)
Some parallels between the Mahābhārata and the Uttarādhyāyāna Sūtra.
ABORI. XXXVI (1). 167-171.
[**1105**

Sane (P. S.)
Practical use of Mīmāṁsā rules in the field of Dharma-Śāstra.
JU Bombay. Ns. XXIV (2). 65-87.
[**1106**

Sangharakshita (Bhikshu)
The nature of Buddhist tolerance.
Maha Bodhi. LXII (3). 76-81.
[**1107**

Trancendental unity of Buddhism.
Maha Bodhi. LXIII (5). 157-164.
[**1108**

Sankalia (H. D.)
Flat bronze axes from Jorwe, Ahmednagar District, Deccan.
Man. LV. 1-3
[**1109**

A note on the blade industry from excavations at Nevasa (1954-55)
BDCRI. XVII (2). 150-151
[**1110**

Excavations at Langhanj, Gujrat.
Man. LV. 26.
[**1111**

Personality of India—A history of the material culture in India.
PIHC. XVIII. 25-28.
[**1112**

Sankalia (H.D.) & **Chapkcr** (B.N.)
Copper punch-marked coins from Nagarī
JNSI. XVII (1). 1-23.
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APPENDIX

LIST OF PERIODICALS AND ABBREVIATIONS

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BDCRI : Bulletin of the Deccan College Research Institute, Poona. Vol. XVII, 1955.

BRMIC : Bulletin of the Ramkrishna Mission Institute of Culture, Calcutta. Vol. VI, Nos. 1-12, 1955.

BSOAS : Bulletin of the School of Oriental & African Studies. University of London. Vol. XVII, Nos. 1-3, 1955.

CIN : Congress International de Numismatique Paris. Tome Premier (Rapports)—Tome Deuxieme (Actes). 6-11 Jullet, 1953. 1957.

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EI (AP) : Epigraphia Indica/Arabic & Persian Supplement : (in continuation of the series Epigraphia Indo-Muslemica). New Delhi, 1951 and 1952 ; 1953 and 1954.

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JBRS : Journal of the Bihar Research Society, Patna. Vol. XLI. Pts. 1-4. 1955.

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JIH : Journal of Indian History University of Travancore, Trivandrum. Vol. XXXIII, Parts. 1 & 3. 1955.

JIM : Journal of Indian Museums Association of India, Bombay. Vol XI, 1955. (Contains Museum reports of different States, 1954-55).

JISOA : Journal of the Indian Society of Oriental Art, Calcutta. Vol. XIX, 1952-53.

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